

A PROTE=

STATION MADE

FOR THE MOST MIGH=

ty and mosste redoubted kynge of
Englande. &c. and his hole coun=

sell and clergie, wherin is declared,
that neyther his hyghenes, nor his
pzelates, neyther any other prynce,
or pzelate, is bounde to come or
sende, to the pretended coun=

cell, that Paule byshoppe
of Rome, first by a bul
indicted at Man=

tua, a citie in
Italy, &
nowe

a late by an other bull, hath pro=

roged to a place, no man
can telle where,



A PROTESTATION.



FOR AS MOCHE
as it is wel knowē,
almoste to the holle
worlde, that we en=
tende nothyng so
ernestly, as that the

olde honour and pristyne dygnitie,
whiche scripture in tyme paste was
in, and so nowe oughte to be, maye
at the laste, be fully restored to scri=
pture ageyne: we thynke it moche
appertaynyng vnto our dueties,
bothe to let no occasyon slyp, wher=
by religyon myghte at the laste be
truely restaured, and also to with=
stāde all ingins, all assautes, made
by the byshoppes of Rome, whiche
neuer cesse to trouble trouthe, and
cumbze religion. Amonges many,
two thynges in especiall, make vs
doo that we doo. Fyrst the feruent

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loue

A protestation .

Ioue & we beare vnto trouth. The
seconde is, that we haue taken vp=
pon vs, longe sythens, the defence
of religion. Certes, seing that the
bysshoppe of Rome, calleth lerned
men from all parties, conductyng
them by great rewardes, makynge
as many of them Cardynalles, as
he thinketh most mete and most re=
dy to defēde fraudis & vntrouthes,
we could not but with moche anxi=
etie caste with our selves, what soo
great appereparance of wittis shuld
meane. As chaunce was, we gessed
euen as it folowed. We haue ben so
longe acquaynted with Romayne
subtylties, and popyshe deceytes,
that we well and easily iudged, the
bysshop of Rome to intende an as=
semble of his adherentes and men
sworne, to thynke all his lustes la=
wes. We were not deceyued. Haule
the

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the byshop of Rome, hath called a councell, to the which he knew wel, eyther fewe or none of the chrysten princis coulde come, bothe the time that he indicted it, & also the place, where he appointed it to be, myght assure hym of this. But whyther wandereth not these popyshe bulles, whether goo they nat astraye? what kynge is nat cyted and summoned by a proude inynyster and seruant of kynges, to come to bolster vp errours, fraudes, deceytes, and vntrouthes: and to sette forth this feyned generall councell? For who wyl not thinke, that Paul, the byshop of Rome, gothe sooner aboute to make men beleue, that he intendeth a generall counsell, than that he desyrez oone in dede? No, who can lesse desyre it, thanne they that do dispayze of their cause, ex-

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cepte they be iudges, and gyue sentence them selves ayenste their aduersaries: we, which very soore ayenste our wyl, at any tyme leaue of the pꝛocuremente of the realme and common weale, nede neither to come our selues, noꝝ yet to send our pꝛocuratours thither, no noꝝ yet to make our excuse foꝝ either of both. Foꝝ who canne accuse vs, that we come not at his call, which hath no auctoritie to call vs. But foꝝ a season let vs, as a sorte of blyndlinges do, graunte, that he maye calle vs, yf he hath auctoritie so to do, yet we pray you, may not all men see, what auayleth it, to come to this coucell, where ye shall haue no place, except ye be knownen both wyllynge to oppresse truthe, and also redye to confyrme and stablyshe errours. Doo not all men perceyue, as wel as we,
with

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With what integritie, fydelitye, and religion, these men go about to discusse matters in controuersy, that take them in hand in so troublesom a tyme as this is: Is it not playn, what fruite the common weale of christendome maye looke for there, where as Mantua is chosen the place to kepe this councell at: Is there any prince, not being of Italy, yea is there any of Italye, prince, or other, dissentynge from the pope, that dareth come to this assemble, and to this place: If there come none, that dare speake for troden trouth, none that wyll venture his lyfe, is it meruayle, if the byshop of Rome beinge iudge, no man repynnyng, no man apensayinge, the defenders of the papacy obteyn, that popishe auctoritie, nowe quaylyng and almoste fallen, be sette vp ayene: Is

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this

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this the waye, to helpe thynges af-
flycte, to redresse troubled religion,
to lyfte vp oppressed trouthe: Shal
men this waye knowe, whether the
Romaine byshops (whiche in very
dede, as if ye loke eyther vpon their
doctryne, or lyfe, farre vnder other
byshoppes) ought to be made lyke
theyr felowes, that is, to be pa-
stours, in their own dioc. & so to vse
no further power, or elles, whether
they may make lawes, not only vn-
to other byshoppes, but also to kin-
ges and emperours: O boldnesse,
mete to be beten downe with force,
& not to be couynced with argumē-
tes. Can eyther Paule, that nowe
lordeth, or any of his, earnestely goo
aboute (if they alone, or at the leste
without any aduersarye be thus in
a corner assembled togyther) to hele
the syckenesses, to take awaye the
errours,

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errours, to plucke downe the abuses, that nowe are crepte into the churche, and there be bolstered vp, by suche councelles, as nowe is like to be at Mantua? It is very lyke, that these, which proule for nothige but profyte, wold right gladly pulle downe, all suche thynges, as their forefathers made, onely for the encrease of Money. Where as they forefathers, whan they honour, power, primacye, was called into questiō, wold either in spite of goddis law, mayntein their dignitie, or to say better, their itollerable pride, is it lyke, that these wol not trede in their steppes, & make naughty new canons, wherby they maye defende olde euyl decrees? Howe be it, what nede we to care, eyther what they haue done, or what they intende to do hereafter, for as moche as Eng-

A. b. lande

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lande hath taken her leaue, of poppish craftes for euer, neuer to be deluded with theym hereafter. Romaine byshops haue nothyng to doo with englyshe people, the one dothe not trafycke with thother, at the leste, though they wyl haue to doo with vs, yet we wolle none of their marchaundyse, none of theyr stuffe. We woll reteyne them of our counsell no moze. We haue sought our hurte, and bought our losse, a great whyle to longe. Surely their decrees, either touchyng thinges sette vp, or putte downe, shall haue none other place with vs, than all byshoppes decrees haue, that is, if we lyke them, we admytte them, yf we do not, we refuse them. But lest peraduenture men shal thinke vs, to folowe our sensis to moche, and that we moued by small or no iuste causes

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causes, forsake thauctoꝛitie, censu-
res, decrees, and popishe counsels,
we thoughte it beste here, to shewe
our mynde to the hole worlde.

Wherfoze we proteste before god,
and all men, that we embrace, pro-
fesse, and woll euer so do, the ryghte
and holy doctrine of Christ. All the
articles of his faith, no iote omit-
ted, be all soo dere vnto vs, that we
wolde moche sooner stande in ieo-
perdy of our realme, than to se any
poynte of Christis relygion in ieo-
perdy with vs. We proteste, that
we neuer wente from the vnitie of
this fayth, neyther that we woll de-
part an ynche from it. No, we woll
muche sooner lose our lyues, than
any article of our belefe shall decay
in Englande. We, which in al this
cause, seeke nothyng but the gloꝝy
of god, the profyte and quietnes of
the

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the wolde, proteste, that we can suffer deceyuers no longer. We neuer refused to come to a generall counsell, no, we promyse all our labour, study, and fydelitie, to the settinge vp of troden trowth, and troubled religion in their place ageyne, and to doo all that shall lye in vs, to fynyshe suche controuerxies, as haue, a great whyle to longe, vexed christendome. Onely we woll all christen men be admonysshed, that we can suffer no lenger, that they be esteemed wyllynge to take away errors, which in dede, by all the ways they wittes woll serue theym, go about this alone, that no man, peyne of dethe, may speake ageynste any errour or abuse.

¶ We wolde haue a councelle, we desyre it, ye and craue nothyng so ofte of god, as that we maye haue one.

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one. But yet we woll, that it be suche, as chriſten men ought to haue, that is, franke and free, where eue-ry man, without feare, may ſay his mynde. We deſyre, that it be an ho-ly councell, where euery man maye go about to ſet vp godlynes, & not apply all their ſtudy to oppreſſinge of trouthe. We woll it be generall, that is to ſay, kepte at ſuche tyme, and in ſuche place, that euery man, which ſeketh the gloꝝy of god, may be preſente, and there frankely vt-ter his mynde. For thanne it ſhall ſeme generall, eyther whan no mā, that diſſenteth frome the biſhop of Rome, is compelled to be frome it, or whā they that be preſent, are not letted by any iuſte terrour, to ſaye boldly, that they truly thynke. For who wolde not gladly come to ſuch a councell, except it be the pope, his
car-

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Cardinalles, and popishe byshop-
pes: On the other syde, who is so
foolyshe, where as the chiefe point,
that is to be handled in this coun-
cel, is the popes owne cause, power
& pꝛimacy, to graunt, that the pope
shuld reigne, shulde be iudge, shuld
be pꝛesident of this councell: If he,
which in dede, can neuer think him-
selfe able to defende his cause, be-
fore any other Judge, be euermore
made his owne iuge, and so cōtro-
uerses not decyded, but errors sette
vp, what can be deuysed in the cō-
mon welthe of Christendome more
hurtfull to the trouthe, than gene-
rall councelles:

AND HERE to touche some-
what, their impudent arrogancye,
by what law, power, or honest title,
take they vpon them to cal kinges,
to somon pꝛincis, to appere, where
they?

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their bulles commaunde them: In
tyme paste, all councelles were ap=
poynted by thauctoritie, consente,
and commaundement of thempe=
rou, kinges, and princis. why now
taketh the byshoppe of Rome this
vppon hym: Some woll saye, it is
more likely, that bishops woll more
tender the cause of religion, glad=
lier haue errours taken away, than
emperours, kinges, or princis. The
world hath good experience of the,
and euery man seeth, how faithfull=
ly they haue hadled religious mat=
ters. Is there any man, that dothe
nat se, howe vertuously Paul, that
nowe polleth, taketh occasyon to set
vp his tyrany ageyn: Is it nat like
that he, that choseth such a tyme as
this is, to kepe a councel, moch en=
tendeth the redressse of thinges that
nowe are amysse, that he seketh the
resto=

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restorꝑng of religion, that now cal-
leth a counsell, the Emperour and
the frenche kynge, two pꝛyncis of
great power, so bent to warres, that
neyther they, noꝝ any other chꝛisten
pꝛince, can in maner do any thyng,
but loke foꝝ the ende of this longe
warre. Go to, goo to bysshoppe of
Rome, occasion longe wysshed foꝝ,
offreth her selfe vnto you, take her,
she openethe a wyndowe foꝝ youre
fraudes to crepe in at, call your car-
dynals, your owne creatures, shew
them, this is a ioly tyme to deceyue
pꝛyncis in. O fooles, we calle you
fooles agaynst our wylles. O wyc-
ked men, we call you wycked with
all our harte. Are you not fooles,
whiche beinge longe suspected, not
onely of pꝛyncis, but of all chꝛisten
peple in maner, that in no case you
coude be brought to a general coũ
cell

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cell, playnly shewe the holle world,
that by these your cōciliables, your
hutter mutter in corners, you take
away al hope of a lawfull catholike
and generall counsell: Are you not
wycked, which so hate trouth, that
excepte she be vtterly banysshed, ye
wyl neuer cesse to vere her? The li-
uynge god is alyue, neyther trouth
his darlynge, he beinge alyue, can
be called to so great shame, contu-
mely, iniurie. If I ye, it maye well be
called to all these, but yet it canne
come to none of theym. Who is he,
that greuously lamenteth not, men
to be of suche shamefull boldenes,
to shewe apertely, that they be ene-
myes vnto Christe hym selfe: On
thoother syde, who wyl nat be glad,
to see suche men as folyshe as they
be wycked: The worlde, good bys-
shop, is not now in a lyght suspi-
tion,

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tion, as it hath bene, that you woll
no reformation of erroꝝ, but euery
man seeth befoꝛe his eyes, your de-
ceytes, your wycked myndes, your
immortall hatrede that ye beare a-
geynste the trouthe. Euery manne
seeth, howe many miserable trage-
dies, your pꝛetense of an vnitie and
cōcoꝛde, hath brought into chꝛisten-
dome. They see, your faire face of
peace hath serued sedition, & trou-
blid almost, al chꝛistē realmes. They
se, ye neuer oppugne religion moꝛe,
than whan ye woll seme most to de-
fende it. They be soꝛꝛe, to see, that
great wyttes, a longe season, haue
spende their hole strength in defēce
of deceytes: reason to putte his hole
power, to the pꝛomotyng of pꝛide,
and vngodlynnes: vertues to serue
vices: holynes to be slaue to hypo-
crysie: pꝛudencye, to subtylitie, Ju-
stice

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stice to tyranny. They be glad, that scripture nowe fyghteth for it selfe, & not ageinst it selfe. They be glad, that god is not compelled to be ageinste god, Christe ageinst Christ. They be glad, that subtilitie hath doone no more hurt to relygion in tyme past, than now cōstancy doth good to trouthe. They se, the markes that ye haue shot at in all your councelles paste, to be, Lucre, Honney, Gaynes. They se, you sought your profyte, yea, though it were ioynded with y slaughter of trouthe. They se, ye wolde euer, that sooner iniurie shuld be done to the gospel, than that your auctoritie, that is to say, arrogant impudency, shulde in any poynte be diminished. And we pray you, what may Paule, the byshop of Rome, seme nowe to go aboute, whiche seinge all princis oc-

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cupped in greatte affayres, wolde steale, as he callith it a general coucell, what other thyng than herby to haue some excuse, to refuse a generall coucell hereafter, whan time & place moche better, for the handelyng of matters of religion, shall be gyuen vnto princis of chrestendome? He wol think he may tha do, as princis nowe do. He wol thinke it lafull not to come than, bicause princis nowe come not? We praye god, that we euer braule nat oone with an nother for relygion, no no? that where we dissente as moche as men may, we al say, we defende the better part, we be in the right way. We pray god, that the worlde maye enioye peace and tranquillitie, and that then we may haue bothe tyme and place to settle relygion. For except fyrste princis agree, and warre
laid

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laide asyde, seke peace, he loseth his labour, that seketh a general councell. If the byshop of Rome, maye kepe his councell, whyle they thus be togyther, wol not there be made many p̄ety decrees? If they, whiche wolde come, if they had leyser, be absente, and we, whiche though we safely myght come, wyl not lose any parte of our ius, trowe you, in all our absence, that the byshop of Rome, wyl not handle his profite & primacy wel: Paule, howe can any of ours not refuse to come to Mantua, though so many peryls, a citie so farre set from Englande, so nigh your frendes, kynsmen, and adherentes? Is he not vnworthye lyfe, that where he maye tarpe at home, woll passe through so many ieopardies of lyfe? Can he, which cometh to Cremona, a citie not farre from

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Mantua, be safe, if he be taken not
to be the byshop of Romes frende, &
is, as the comon sort of deceiuid peo-
ple doth interpretate, an heretique:
And if there come to Mantua such
a nombre, as wolde furnyshe a ge-
neral counsell, may not Mantua seme
to litell, to receyue so many gesses:
But these two togyther, al the way
from Englande to Mantua, is full
of iuste perylls, and yet if ye escape
all those, the very place, where the
councell is kepte, is more to be sus-
pected, than all the way. Doye not
knowe, al cyuple lawes, to compell
no man to come to any place, where
he shall be in ieoperdy of his lyfe al
the way: we haue no safe conducte
to passe and retourne by the domy-
nyons of other pryncis. And yf we
had a saulfe conduct, yet shulde not
we be charged with rashenes, that
where

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where iuste terrour myght haue di-
swaded vs from suche a iourneye,
commytted our selues to suche pe-
rils? Surely, he that, the tyme be-
inge as it is, thinges standynge as
they do, wyl go from Englande to
Mantua, may be careles, if he lack
wytte, sure of his arryualle, or re-
turne from thens, he canne not be.

For who doth not knowe, howe oft
the byshops of Rome, haue playde
fals partes with them, that in suche
matters haue trusted to their saufe
conductes? Howe ofte haue they
caused, by their perfydie, suche men
to be slayne, as they haue promised
by their feith before, that they shuld
both come safe, and go safe? These
be no newes, popes to be false, po-
pes to kepe noo promyse, neither
with god nor man: Popes, cōtrary
to their othes, to defyle their cruell

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handes with honest mens bloudde.
But we tarve to longe in thynges,
that as well touche all men, as vs.
We woll, these nowe layde aparte,
tourne our Oration into such thin-
ges, as priuately toweche bothe vs,
kyng Henry the eight, and all En-
glyshe men. Is it vnknown, to a-
ny man, what mynde Paule the bi-
shop of Rome, beareth to vs king
Henry the. viii. to vs his nobilitie,
to vs his graces byshoppes, and to
vs all his graces subiectis, for the
pulling downe of his vsurped po-
wer, and proude primacy, for expel-
lyng of his vsurped iurisdiction, &
for delyuering of our realme from
his greuous bōdage and pollage?
Who seeth not hym euen inflamed
with hatrede ageynste vs, and the
flames to be moche greater, than
he can nowe kepe theym in? He is
an

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an open enemy, he dissembleth noo
lenger, prouokynge all men, by all
the meanes þ he can, to endomage
vs and our couñtre. This thre ye-
res he hath ben occupied in no one
thinge so moche, as howe he myght
styre vp the cōmens of Englande,
nowe corruptynge some with mo-
ney, some with dignities. We lette
passe, what letters he hath wryten,
to christen princis, with howe great
feruent studye, he hath exhorted mē
to sette vpon vs. The good bycar
of Christe, by his doinge, sheweth,
howe he vnderstandeth the wordes
of Christe. He thinketh, he playeth
Christis parte well, whan he maye
say as Christe dyd, Non veni pacē mit-
tere in terram, sed gladium, I come not
to make peace in erthe, but to sende
swerdes about: And not such swer-
des, as Christe wolde his to be ar-

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med withall, but suche as cruelle
maquellers, abuse in the slaughter
of their neighbours. We meruaple
lyttel, though they were other prin-
cis ofte, seing they recompence our
fauour, shewed to theym, with con-
tumelies, our benefites with iniu-
ries. We woll not reherse here, how
many our benefytes, bestowed vpon
Romeyne byshoppes, be losse. God
be with suche vngrate Carles, vn-
worthy to be noumbred amongst
men. Certes, suche that a man may
welle doubt, whether god or man
hath better cause to hate them, But
if we haue lerned to owe good wyl,
euen to them that immortally hate
vs, what coulde we wyshe them soo
euylle, but they haue deserued mo-
che worse: We wyshe theym this
hurte alone, that god sende them a
better mynde. God be thanked, we
haue

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haue made all they? seditious entē-
tes, soner to shewe they? great ma-
lyce to wardes vs, thā to do vs mo-
che hurte, yet they haue wel taught
vs, euermore to take good hede, of
our enemyes. Undoutedly, it were
good goynge to Mantua, and to
leauē theyr whelpes amonges the
lambes of our flocke, when we be
wery of our welth, we wol euen do
than, as they wolde haue vs nowe
do. No no, as longe as we shall see
his harte so good to wardes vs, we
trust vpō his warnyng, we shal wel
prouyde to withstande his cruel ma-
lyce. No let hym nowe spende his
deceytes, whan they can hurt none
but suche as wolde deceyue, and ar
deceyued. They haue, by sundre
wayes, made vs preuy, howe moch
we be bound to them. It went nigh
their hartes, to see the iudgemente
of

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of July, of Clement the seventh, of
Paule the thirde, nothing to be re-
garded with vs. They be affraide,
yf we shulde susteyne no hurte, by-
cause we iustely reiected their pry-
macy, that other princis wolde be-
gynne to do lykewyse, and to shake
of theyr shulders, the heuie bur-
thens, that they so lōge haue borne,
ageynste Scripture, all ryght and
reason. They be sorowful, to se the way
stopped, that nowe theyr tyrannye
auarycie & pryde, can haue noo pas-
sage into Englande, whyche was
wont to walke, to triumph, to tosse,
to trouble all men. They can scarse
suffer priuileges, that is to saye ly-
cense to spoyle our cytesins, gyuen
them by our forfathers, brought in
by errozfull custome, to be taken
from them. They thinke it unlau-
full, that we require thinges law-
full

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full of them that wyl be vnder no lawes. They thynke, we do them wronge, bycause we wold not suffer them to do vs wronge any lenger. They see their marchandise to be banysshed, to be forbydden. They se, that we wyl be no lenger chalke for chese. They see they haue losse a fayre flese, vengiable soorpe, that they canne dispatche no more pardons, dispensations, tot, quottes, with the reste of their baggage and tromperie. Englande is no more a babe, there is no manne here, but now we he knoweth, that they do folysshely, that gyue golde for leade, more weyght of þ, thā they receyue of this. They passe not, though Peter and Poules faces, be graued in the leade, to make fooles fayne. No we be soorpe, that they shulde abuse holpe sayntes bysages, to the begg=

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beggylng of the worlde. Surely
excepte god take awaye our righte
wittes, not only his auctoritie shall
be driue out for euer, but his name
also shortly shall be forgotten in En-
glande. We woll from henceforth,
aske counsell of hym and his, whā
we luste to be deceyued, whan we
couet to be in errour, whan we de-
syre to offende god, trouthe, and ho-
nestie. If a man may gesse the hole
worke by the fundation, where de-
ceytes begynneth the worke, can a-
ny other than deceytes be buylded
vpon this foundation? What can
you loke for in this Mantuan coun-
cel, other than thoppzession of truth
and true religion? If there be any
thyng well done, thynke as euery
man dothe, byshoppes of Rome to
be accustomed, to do a few thinges
well, that many euill may the bet-
ter

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ter be taken at their handes. They,
whan they luste, can yelde somme
parte of their ryghte, they are con-
tente, that somme of their decrees,
somme of theyr errours and abu-
ses be reprehended : but they are
neuer more to be feared , thanne
whan they shewe them selfe inoste
gentyl. For yf they graunt a fewe,
they are many : yf they leaue a lyt-
tell, they wylle be sure of a greatte
deale. Scase a man maye knowe,
howe to handell hym selfe , that he
take no hurte at their handes, yea
whan they blesse hym, whyche sel-
dome do good, but for an intent to
do euyll. Certaynly come who soo
wyl, to these shoppes of deceptes,
to these faires of fraudes, we woll
lese no part of our ryght in cōming
at his call, that oughte to be called,
and not to calle. We wolle neyther
come

A protestation .

come at Mantua, nor sende thither
for this matter.

THY THER TO we haue rea-
soned the matter, as though the
councell shulde haue bene kepte at
Mantua. Nowe wolke we speake
somewhat of this last bull, that pro-
rogeth the councell vntyll Nouem-
bre, and appoynteth it to be kept no
where. Is it not lyke, that nothyng
shall be done anyse, in this coun-
cell, if it be kept no where? As god
help the pope and his, a matter wel
handled. We prologe the councell,
sayth the pope, bycause the duke of
Mantua, woll in no case suffre vs
to kepe any there, excepte we main-
teyne a nymbre of warryours for
the defence of his towne. Is not
this a pety, or to say as it is, a spite
full mockynge of all chysten pryn-
cis, to cal them to a place, where, in
dede

A protestation.

Deede, he that calleth other, can not
be suffred to come hym selfe: Dott
not he esteeme the Emperour, kyn
ges, princis, potētatis veray ligh
that woll soo rashely calle they
from home, and thither, as they u
no wyse can be permytted to come.
If princis canne be moued for any
thyng, we thynke, they must nedes
depely stoinake this so open a mock,
this suche a contumely. For yf they
had set forth on their waye, at the
fyrste bulles callinge, and thanne
shulde haue mette by the way, this
other bull, that dyueth them home
ayen, myght they not haue thought
their honour, theyr maiestie, to mo-
che despised, to greattely illuded?
Can the popishe people blame prin-
cis, that owe vnto the byshoppe of
Rome none obedience, whiche also
may commaunde the byshoppe to
come,

A protestation.

come, whanne and whither it shall
please them. yea, can they blame prin-
cis, although they ought hym obe-
dience, if in tyme to come, they come
not at his calle, whiche he thus de-
ceptfully and spitefully mockethe?
we thynke, they wolde venture no
iourneye hereafter, where, in the
myddes of their way, they may se,
he dothe but trifle with them. They
knowe nowe, that he mocketh, and
þ he meaneth no good faith. They
may nowe se them selves deceyued,
that thought he intended to kepe a
council at Mantua, where he pur-
posed to comme neuer adeale. For
were they not more than madde, þ
yf the byshop of Rome, shulde hyre
an army of mē to lie in garryson a-
bout Mantua, wolde come thither, to
dispute ayenst his prymacy, to sette
hym with other bishops, that nowe
sytt=

A protestation.

sytteth aboue all kynges : wordes
can not countreuayle weapons, re-
son is not harde, where souldiours
are hyed to rage. Thus all men se,
that woll se, if an army were there,
that no wyle man wolde putte his
lyfe in ieoperdye, to come thither.
On the other syde, yf there be none
armye, that thenne councelle there
canne be none. Soo that alwayes
the pope and his, were sure, that
there shoulde be no generall coun-
celle. Nowe lette vs adde also this
thynge vnto thother. If we, whi-
che dwell farre from Mantua, had
intended to haue bene there, shulde
we not haue bene at our iourneyes
ende, befoze this laste bulle came to
vs? Shulde we not haue payd our
greate costes and charges, with a
greater losse of our labour? The
day was appoynted, the yere of our

A protestation.

loꝝde. M.D. xxxvii. the. xxiij. Daye
of Maye. This newe bulle cometh
to vs, in the later end of June, and
to them, to whome it came soonest,
it coulde not so soone come, but it
myght iustely seme to come to late.
But let other princis and prelates,
if there be any, that prepared thy-
therwarde, chaufe with theym, we
fele no damage, whiche sturred no
foote that waye foꝝ this pourpose.
All men may well see, that he is but
lyttell soꝝy, no, that he nothyng ca-
reth, foꝝ the Turkes inuadyng of
chrysten princis Dominions, whiche
wolde princis to come nowe to cou-
cell, whan in dede they can scale, by
all theyꝝ study, industry, and wyl-
tes, resyste his cruelle interpryses.
Howe be it we woll not charge the
with it, all though we myght better
laye it to their charge, than they be
able

A protestation.

able to put it away.

This last bull, proceedinge wonderfull popishely, pzo:ogeth the holy assemble vnto the month of Nouembze, vntyl that tyme we are not loked fo: . Than he commaundeth, specially patriarches, archbishops, byshops, abbottes, and other of the spiritualtie, by the vertue of obedience, and vnder peyne of cursyng, to be p:esent. But where he wyl be, o: to what place, we shall come, no man knoweth. No in very dede, he knoweth not as yet hym selfe. And what maketh it matter, as good no where, as where it can not be: as wel no place serueth hym, that intedeth no councele, as all places: moche better to name none, than to name suche, as he purposeth not to come to. He breaketh noo promyse, if he make none. To mocke p:incis but

C.iii.

ones,

A protestation.

ones, is a smalle faute in a pope. This we be assured of, eyther he woll appoynte one, yf he appoynte any, in some citie of his owne, (we call those his owne, which his predecessours haue wrongfully extorted frome other princis, and those, whiche he nowe kepeth, contrary to equitie and iustyce) or elles he woll call vs to some other princis Dominion. To the fyrst no man þe wise is, and dissenteth from his oppynions, woll come. And if he call vs, where he without an hoste can not be suffered to entre, shall not they be iustly charged with folye, whiche ones deceyued, woll be deceyued ayene? Is he not lyke to deceyue vs, that promyseth more than he canne performe? But we dispute to longe in a thynge, that pertayneth lyttell to vs. If or what place so euer he find, be it

A protestation.

be it neuer soo sure, we wolle neuer come to any assemble at his calle.

Now, we wolle Paule and his adherentes vnderstand that, that we oft haue sayd, and now we say, and euer woll say, He nor his hath none auctorite, no iurisdiction in Englāde. We giue him no more then he hath, that is neuer a dele. That which he hath vsurped ageinst goddis lawe, and extorted by violēce, we by good ryght, take from hym ageyne. But he and his woll say, we gaue them a Primacy. we here them wel. We gaue it you in deede. If you haue auctoritie vpon vs, as long as our consent gyueth it you, and you euer more woll make your plee vpō our consent, thā let it haue euē an ende, where it began, we consent no longer, your auctoritie must nedes be goone. If we beinge deceyued by

A protestation.

False pzetense of yuell alleged scriptures, gaue to you that you ought to haue refused, why may we not, our errour nowe perceyued, your Deceyte espied, take it ageyne? We princis wrote our selves, to be inferiours to popes: as longe as we thought so, we obeyde them as our superiours. Nowe, we wyte not as we dyd, and therfore they haue noo great cause to meruayle, if we hereafter do nat as we dyd. Bothe the lawes cyuile, and also the lawes of god, be on our syde. For a free man borne dothe not lese his libertie, no no: hurte the plee of his lybertie, though he wryte hym selfe a bonde man. Ageyne, yf they leane to custome, we sende them to saynte Cyprian, whiche sayth, that custome, if trouth be not ioyned with hit, is nothyng, but erroris vetustas, that is,
an

A protestation.

an olde errour. Chyste said, Ego sum
uia ueritas & uita, I am y way trouth
and lyfe. He neuer sayd, Ego sum cons
uetudo, I am the custome. Wherfore
seyng custome serueth you on the
one syde, and scripture vs, vppon
thother, are ye able to matche vs.
In howe many places, doth Chri
monythe you to seke no primacy, to
pferre your selfe to no body, no, to
be obediēt vnto all creatures. Your
olde title *Seruus seruorum*, euyl agre
eth with your newe forged dygni
tie. But we wol not tary in matters
playne. We onely desyre god, tha
Cesar, and other Christian princis
wol agree vpon some holy councel
where trouth may be tried, and re
lygion sette vp, whiche haue bene
hurte by nothyng so soze, as by ge
nerall not generall councelles. Er
rors, abuses growe to faste. Erudi

A protestation.

mini, erudimini qui iudicatis terram, Gette
you lernyng, you that iuge the erth,
& excogitate some remedy, for these
so many diseases of the sycke church.
They that be wyseste, doo dis-
paire of a generall councell. wher-
fore we thinke it nowe beste, that e-
uery prince calle a councell prouin-
cial, and euery prince to redresse his
owne realme. We make all menne
priuey, what we thynke beste to be
done for the redresse of religion. If
they lyk e it, we doubt not, but they
wyl folowe it, or some other better.
Our truste is, that all princis woll
so handel them selfe in this behalf,
that princis may enioy their owne,
and priestis of Rome content them
selfis with that they ought to haue.
Princis as we truste, woll no lōger
nouryshe wolues whelpes. They
woll subscribe no more to popishe
pride,

A protestation.

pride, to the papacy. &c.

Favour our doinges, O chry-
sten princis, your honour and an-
cient maiestie is restored. Remem-
bre, there is nothyng perterpnyng
so moche to a princis honour, as to
sette forth the trouthe, and to helpe re-
lygion. Take you hede, that they
deceyte worke not more myschiefe,
than your vertue can do good. And
euerlastyng warre, we wolde all
princis had with this papacye. As
for theyr decrees, so harkē to them,
that yf in this Mantuan assemble,
thynges be wel done, ye take them,
but not as authorized by them, but
y^e trouthe, & thynges that mayntein
religion, are to be taken at all mens
handes. And euen as we woll ad-
mitte thynges wel made, so if there
be any thyng determyned in preiu-
dyce of trouthe, for mayntenance of
the

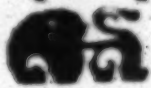
A protestation.

the euill grounded primacy, or that
may hurte thauctoꝛitie of kynges,
we protest vnto the hole world, that
we neither allowe it, noꝛ wyl at any
tyme allowe it.

WE HAVE CHRISTEN re=
ders our mynde, concernyng the ge=
nerall counsell: we thynke you all
see, that Paul, and his Cardinals,
Bysshops, abbottes, Monkes, Fry=
ers, with the reste of the rablement,
do nothyng lesse intende, than the
knowlege or serche of trouth. Ye se
this is no tyme mete, Quanta noo
place mete, for a generall counsell.
And though they were bothe mete,
yet excepte some other cal this cou=
sell, you see, that we neither nede to
come noꝛ to sende. You haue harde
howe euery pryncce in his owne re=
alme, maye quiete thynges amysse.
If there be any of you, that canne
shewe

A protestation .

Shewe vs a better way, we promise,
with all hartly desyre to do that, that
shalbe thought beste for the setlyng
of religion, and that we woll leaue
our owne aduyces, yf any manne
shewe vs better. Whycher mynde
of ours, we moste hartily praye
god, that gaue it vs, not
onely to encrease in
vs, but also to
sende it vnto
to all
christen princis, all chri-
sten prelates, al chri-
sten people.



LONDINI IN AEDIBVS

THOMAE BERTHELETI

REGII IMPRES.

AN. M. D. XXXVII.

CVM PRIVILEGIO.

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